TYDINGS
FROM
ROME:
OR,
Englands Alarm.

Wherein several Grounds to suspect the Prevalency of the *Popish Interest* are reasonably suggested; *Londons* Ruine pathetically lamented; Arguments to dissuade from the *Popish Religion*, are urged; And the Duties of Christians in this time of common Danger, and Distraction, perswaded.

Nostri adversarij etiamnum vivunt & quotidie audaciore fiunt; nocte & die hoc agunt. medantur, ut exortum Evangelij lucem extinguant; antiquasq; tenebras revocent, interea nos qui initio unde nes per Dei gratiam Evangelium enunciavimus, conversis armis in nostra vulnera ruimus; gratumq; hostibus spectaculum exhibemus: qui plus præsidij, atq; fiduciæ in concertationibus nostris quam in sani causæ suæ fundamento, totaq; arte & potentia sua collocant. Brentius *in Præfat: de Cœna.*

Psal. 119. 120. *My flesh trembleth for fear of thee, and I am afraid of thy judgments.*

Cant. 2. 8. *Every man hath his sword upon his thigh, because of fear in the night.*

Psal. 137. 8. *O daughter of Babylon who art to be destroyed, happy shall he be, that rewardeth thee, as thou hast served us.*

LONDON, Printed in the Year, 1667.

TYDINGS FROM ROME:

OR,

Englands Alarm.

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Noſtri adverſarij etiamnum vivunt & quotidie audaciores fiunt; nocte & die hoc agunt, meditantur, ut exortum Evangelij lumen extinguant; antiquasque tenebras revocent, interea nos, qui initio unanimes per Dei gratiam Evangelium annunciavimus, converſis armis in mutua vulnera ruimus; gratumque hoſtibus ſpectaculum exhibemus: qui plus præſidij, atque fiducia in concertationibus noſtris quam inani cauſæ ſuæ fundamento, tam æque arte & potentia ſua collocant. Brentius *in Præfat: de Cana.*

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Jo. Baily's Book
VE. June 12. 56.

PRINTED in the YEAR 1668.

Pſal. 106. 7,8,16,17,18,19,28. Yet mercy comes triumphing over all their unworthineſs with a *non obſtante*, ver. 44. *Nevertheleſs he regarded their affliction when he heard their cry.* What though *England* like *Iſrael* be a polluted Nation: *yet Iſrael hath not been forſaken, nor Judah of his God: though their land was filled with ſin againſt the holy one of Iſrael*, Jer. 51.5. or doth God exerciſe your Faith and Patience by delaying the returns of Prayer? ſo that you are ready to look at your Prayers as loſt. See another Nevertheleſs, in that caſe to raiſe up your hearts and hopes, *Pſal.* 31.22. *I ſaid in my haſte, I am cut off from before thine eyes: Nevertheleſs, thou heardſt the voice of my ſupplication when I cryed unto thee.* Up therefore every one in whom is the ſpirit of Prayer, pour out your hearts before him in this time of common danger, your God will hear you: but if you are ſpeechleſs now, 'tis a ſad forerunner of death, and National ruine.

31 COUNSEL.

Prepare your ſelves for the worſt, that if times ſhould alter (for there are changes in the right hand of the moſt high) yet your hearts may not be turned back nor your ſteps decline from thoſe paths of Truth and Holineſs wherein you have been egaged.

O cleave to the Lord with purpoſe of heart, and when fiery trials come (whereof moſt ſerious and conſidering Chriſtians are in a trembling expectation) then do not baſely diſſert Chriſt in open field. To do evil (ſaith *Metellus*) where there is neither pain nor danger, is a ſhame and common, but to do good in the face of danger is vertuous and truely noble. It was the ſaying of a Martyr to his perſecutors, *Though you pluck my heart out of my breaſt, yet you ſhall never pluck the truth out of my heart.* O how is Chriſt honoured enemies daunted, and your ſouls ſecured by your Conſtancy in a time of danger! hold faſt what you have received, and though you loſe your Heads, yet ſave your Crowns. It was a reſolute and noble ſaying of *Luther* when hard put to it to defend the Truth of Chriſt againſt ſo many enemies, *Ego Martinus Lutherus, &c.* 'I *Martin Luther* an unworthy Preacher of the Goſpel of Chriſt, to believe and hold that this Article, *viz.* That we are juſtified before God, by Faith alone without works ſhall never be overthrown, neither by *Roman Cæſar*, nor by the *Turk*, *Tartar*, *Perſian*, *Pope*, with all his *Cardinals*, *Purſes*, and *Monks*, *Kings*, *Princes*, *Potentates*, and all the Devils in Hell, will they, nill they, ſhall leave me this Article unſhaken.

Brethren

Brethren, I much doubt the wantonneſs, Scepticiſms, and contentions of the Profeſſors of this age, have ſo weakened the Authority and Reputation of Religion in the World, that God will once more call for Chriſtians Blood to Seal his Truths, and convince the World that there is reality in Godlineſs: And if it ſhould come to that: I even tremble to think what ſhrinking will be among Profeſſors. To prevent which, all that I ſhall adde ſhall be in theſe two words, 1. See the ground you ſtand on be good. I do not ſpeak of the Cauſe, for it is beyond diſpute the moſt glorious cauſe that was ever ſealed by the blood of any Witneſs: but of your *Condition*. O ſee that be good alſo! look to it that you dye in, as well as for the Faith, are you upon ſure and ſafe grounds, as to your eternal ſtate? if not but that you be ſtill dubious, it's time to make both ſure and quick work. 2. Stand your ground, he deſerves to be hanged in everlaſting chains in Hell, that relinquiſhes ſuch a Cauſe and ſuch a Chriſt on earth. Chriſtian, I would fain know, how thou canſt imagine to cloſe up thy life more honourably, or more comfortably, then by offering it up in defence of the precious truths of Chriſt againſt his bold and blaſpheming enemy? the very Heathens heated with love of their Country have made many brave and bold adventures for it, and will you ſhrink? *O take unto you the whole Armor of God, that*
Eph. 6. 13 *you may be able to withſtand in the evil day; and having done all, to ſtand.*

FINIS.

E187.

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PRINTED in the YEAR 1668.

Purchase
5/21/1938

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EVery faithful Minister of Christ, sustains the relation of a Watchman unto the nation wherein he lives, as well as of a Pastor to the particular flock over which the Holy Ghost hath set him; and therefore not only ought to be of a publick spirit, to observe the first approaches of National calamities; but also of a couragious and faithful spirit, to give warning of them. Being thus a debtor to my dear native Country, and hearing round about me the noise of bloody *Papists* rallying together, and preparing themselves to make a slaughter; and finding the fears and jealousies of the Nation (lately awakened by the flames of *London*; and the instrument of cruelty there discovered) beginning to abate, though their dangers are still encreasing upon them; I could not but present to the publick view, these awakening *considerations* and *counsels* following; if happily thereby true zeal for the *Protestant interest* might be provoked; and the growing design of the common enemy detected and retarded. For alas! *How can I endure to see the evil that shall come upon my people, and upon my kindred?* As *Esther* said in a like case of common danger: yea, were I sure of personal safety in such a day of slaughter and desolation, yet how terrible a thing would it be to stand upon the shoar and see so glorious a Vessel as *England* is, to be cast away! the Golden Candlestick removed, and the Doctrines of Devils preached and professed in those places where Jesus Christ hath been so purely and sweetly worshipped.

Ezek. 3.17. Act. 20.28.

Esth

O *England*! God hath set watchmen upon thy walls who will not hold their peace day nor night: and though men have endeavoured

Isai. 62.6.

they will cry [illegible] when they see thee in danger.

If thou enquire of thy Watchmen in this night of thy trouble, as it is, *Isai.* 21. 11, 12. * *Watchmen, what of the night?* they all with one voice return the same answer, *The morning cometh and also the night.* There is indeed a glorious morning of Salvation and Mercy, which will shortly dawn upon thee *England*; but before that, there will be a night of dismal darkness and distress upon thy Children: *For we have heard a voice of trembling, of fear, and not of peace; we see every man with his hands upon his loins, as a Woman in travail, and all faces, are turned into paleness: alas! for that day is great, so that none is like it, it is even the day of* Jacobs *trouble; but he shall be delivered out of it.* They speak unto thee as *Elijah* spake to *Ahab*, *arise, get thee up, for there is the sound of abundance of Rain*; and there came a shower indeed: and that there is a sound of Judgement and wrath coming upon us will appear, if you have any regard, either first, to the *predictions* of friends, or secondly, to the *preparations* of enemies; or thirdly, to the *present state and posture* of things among our selves at this day.

* Pingit respondere custodem desperatis omnibus & augere dolorem. Luth. venit, quidem mane verum simul cum illo venit nox ista crassior ac terribilior Muscul in Ito. 1 King. 18. 41.

1. As for the predictions of friends, you have had many, both ordinary and extraordinary.

First, *Ordinary*, upon the observations which the Messengers of God have made of your barrenness, wantonness, and unchristian divisions, under the fullest Gospel-light and liberty, that ever was enjoyed by an unthankful Nation, amongst which I cannot omit what a grave and worthy Divine upon the ground fore-mentioned, for divers years past, gave us warning of: And O that we had been so wise and happy to have improved such a seasonable admonition! his words are these:

Consider where you are, and among whom; are you not in your enemies quarters? If you fall out, what do you but kindle a fire for them to warm their hands by? *aha! so would we have it* say they; the Sea of their rage will weaken this bank fast enough; you need not cut it off for them. The unseasonableness of the strife betwixt *Abrahams* herdsmen and *Lots*, is aggrevated by the near neighbourhood of the Heathens to them, *Gen.* 13. 7. *And there was strife betwixt them, and the Cananites and Perizites dwelt in their land.* To fall out when these Idolaters look on, this would be Town talk presently, and put themselves and their Religion both to shame. And I pray who have been in our Land all the while the people of God have been scuffling? those that have curiously ob-

[illegible]nels [illegible]istian [illegible] p 429

• World of it, ſuch as have wit and mallice enough to make uſe of
• it for their wicked purpoſes; they ſtand on tip-toe to be at work,
• only we are not yet quite laid up and diſabled (by the ſoreneſs of
• thoſe our wounds which we have given our ſelves) from with-
• ſtanding their fury; they hope it will come to that, and then they
• will cure us of our wounds, by giving one if they can, that ſhall
• go deep enough to the heart of our life, Goſpel and all. O
• Chriſtians! ſhall *Herod* and *Pilate* put you to ſhame? they clapt
• up a peice to ſtrengthen their hands againſt Chriſt; and will not
• you unite againſt your common enemy? 'tis an ill time for Marriners
• to be fighting, when an enemy is boring a hole at the bottom of
• the Ship.

How often have you been told both from the Pulpet and Preſs, what the ſad fruit and iſſue of theſe things would be? and as God hath given you timely warnings of this enemy by your faithful Watchmen in an ordinary way, ſo that he vouchſafed us ſome extraordinary ones too, amongſt which I cannot here omit a ſtrange and remarkable paſſage, which for divers years ſince, fell from the pen of an Engliſh Prophet; and becauſe I live to ſee one part thereof ſadly verified, and the other diſpoſing it ſelf towards it's accompliſhment (if providence ſtep not out of it's ordinary path to prevent it. I ſhall tranſcribe ſome of the moſt remarkable and bearing paſſages of it for you, my Author having reproved the wantonneſs and vanity of Profeſſors, particularly thoſe of *London*, breaks forth into this threatning and terrible prediction.

• *London* was *Troy novant*, it is *Troy le grand*, it will be *Troy*
• *l'extinct*. p. 227. I ſee you bringing Pickaxes to dig down your
• own Walls, and Springing Mines to blow up your own houſes, and
• kindling ſparks that will ſet all in a flame, *pag.* 223. They which
• were rich owners, muſt then wander abroad for relief, and be glad
• to beg gratuities or be glad to kiſs the feet of the adverſary
• for an Almes, out of his own fulneſs; and happy were I, if I
• could here make an end, and the laſt poſt were arrived. But after
• all other extremities Conſcience at laſt comes to her puniſhment,
• this muſt be made a Captive. Men are not only lockt out
• of their houſes, but out of their Temples; their goods are not
• only enforced from them, but they are deprived of the Pearl, their
• liberties are not only loſt, but the freedom of the Ordinances,
• pure Doctrine, Worſhip and Faith are in bondage, and the Soul en-
• thralled. Men that will not permute a God, and ſuffer their Faith

M. Rreves *Gods Plea for Nineve* printed about eight years ſince

be snatcht away; your bright Diamond shiver'd in pieces; this goodly City of yours all in sheards; ye may seek for a threshold of your ancient dwellings, for a pillar of your pleasant habitations, and not finde them; nothing left but naked streets or naked fields of shelter, &c. But this is but the misery of Stone-work, of arches, dormans, and roofs; but what will you say when it comes to skin work, arms, necks and bowels? Ye which have walked the streets in state, may then run the streets in destractions, with one leg, or half an arm, they may beg the preservation of the rest of your members: What inventions will ye then be put to, to save your lives? Your tears will not rescue, nor your gold redeem you, but your veins must weep, as well as your eyes; and your sides be watered, as well as your cheeks; when they allow you no showres of rain, but showres of blood to wash your streets, when you shall see no men in your Corporation, but the mangled Citizen; and hear no noise in the street, but the cryes and shreeks, yells and pants, of gasping, dying men: when ye shall see your Kindred slain in one place, your Wives in another, your Children in a third, and your selves at last (it may be) cut in two, to encrease the number of the dead carcasses.

As popolus as ye are, ye shall then be numbred to the Sword; as puissant as ye are, the valiant shall be swept away; as fine fed as ye are, ye shall be fed with your own flesh, and made drunk with your own blood; your polititians can no longer help you, but have their subtile brains dasht in pieces with yours; nor your Lecturers can no longer save you, but you must meet together at the Congregation near the *Shambles*, when this great City shall be but a great Chopping board, to quarter out the limbs of sinners, or the great Altar wherein a whole City is to be Sacrificed Oh doleful day! when your breasts shall try the points of Spears, your sides the keenes of the Swords, your hands the weight of Pole-axes, your bodies made footstools, and your dead Carcasses stepping-stones for truculent foes, to tread and trample on; when there will be no pity upon the aged, nor compassion upon the young: but heaps upon heaps: tumbling of garments in blood, and Swords made fat with slaughter. Oh! see what a Crimson City, Crimson sins will make!

If you do escape the dint of the Sword, and your lives be given you for a prey; Shall not your goods be made a prey? yes, some may be reserved out of the greatest Massacre; when men are o-

weary with killing a retreat may be founded, and called off from the ſlaughter? yet can ye then challenge your own houſes, or bring your Keyes to your old Cheſts? No, your titles gone, your intereſt loſt, ye have traded your ſelves out of your Eſtates, or ſinned your ſelves out of your proprieties: The Enemy is now houſe-keeper, Land-holder; ye have forfeited all to the Sword; farewel Inheritances, Purchaſes, Leaſes, Wares, Wardrobe, Furniture, Jewels. As you have gotten theſe goods unjuſtly, ſo they ſhall be taken away unjuſtly; and if they be not ſlain in the heap, yet they do but live to ſee their own miſery, their ſins have made them Bankrupts, they are undone; ruin'd.

And Oh! if the loſs of Money were the greateſt miſchief; but there is a treaſure of greater value in danger; there is not an abſolute conqueſt made, till the inner man be in fetters; thou muſt be a ſlave in principles: Oh! it is an hard thing at that time to be a *Jew* inwardly to keep the girdle of truth about thy loins; thou muſt then bare the fruit of the degenerate plant, or ſtrange vine: pour out the drink-offerings of other Sacrifices, follow the ſorcery of the Miſtriſs of Witchcrafts, or learn Magick with them that are brought up in the Doctrine of Devils; thou muſt limp with the halting age: fit thy mouth to anſwer the general ſhout. That great is *Diana* of the *Epheſians*: thou muſt taunt thy own Father, ſpit in the face of thine own Mother, and hiſs away all thy true Brethren: thou muſt be divorced from thy own Faith, though never ſo chaſte, and deny *Sarah* to be thy Wife, though thy Eſpouſals with her were never ſo ſolemn. There will be no ſafety incontaminate faith: thou wilt be either a *Nicodemus* to come to Chriſt by night: or if with *Daniel* thou open the windows towards *Jeruſalem*, thou wilt be caſt into the Den of Lions. Thus far he.

An inundation of *Popery* was alſo predicted by the learned Biſhop of *Armagh*, immediately before his death, as is well known to many. Dr. *Uſher.*

And where is the heart that hath any ſpiritual ſenſe, or tenderneſs in it, that trembles not in a fearful expectation of theſe things? *Surely, the Lord will do nothing, but he revealeth his ſecrets to his Servants the Prophets.* Amos 3. 7. This is one ground of fear.

2. And your fears cannot chuſe but encreaſe, when you conſider the preparation and progreſs theſe enemies have already made, Have they been ſleeping, think you all this while? no, no, they have digged as deep as hell in their Counſels, their numbers among us are already formidable, their combinations ſtrong, their confidences [illegible] their Foreign aſſiſtance ready. *As the keepers of a field ſo* Jer. 4.

Jer. 4. 17. *are our enemies round about us; the Syrian before, and the Philistines* Hos. 5. 11. *behind to devour* England *with open mouth.* Two considerable advantages they have already obtained: (*first*) the removal of so many able and godly Ministers out of the way. This is done to their hands by a sad providence: It is an old and true observation, That whosoever will attempt the overthrow of Religion, must begin with the Ministry first. *These are set for the defence of the Gospel.* It was the counsel that *Adam Contzen* (a deep pated *Achitophel* of theirs) long since gave in this case; Suppress (saith he) the Ministers; (*Et error cui patrocinium deerit, sine pugna concidet*) and then the error, that hath none to patronize it, will fall of it self: So he calls the precious truth of Jesus Christ; I dare not affirm that this was intentionally done to open a door of opportunity to them, but that eventually it's like to prove so, who that exercises reason sees not? when so many pious Ministers went off the Stage, it was apparent enough what an opportunity these men had to ascend it, and act their part.

Secondly, The destruction of our famous City, the strength and glory of the Nation, which they have laid in the dust; a design no doubt, contrived in the Popish Conclave: they well enough knew how able London was to give check to their designes.

My heart bleedeth for thee *London* to see thee made *of a City, an Heap, of a defenced City, a Ruine; a Pallace of strangers to be no City.* And if they can have their will, that which follows in the text should be added; *It shall never be built,* If Parliaments will hearken to them, they will perswade like *Rehum* and *Shimshai*, Ezra 4. 14. that it may lie still in it's Ashes, and upon the same pretentions, *let search be made* (say they) *in the Book of Records of thy Fathers, so shalt thou finde in the Book of Records, and know that this City is a rebellious City, and hurtful unto Kings & Provinces, they that have moved sedition within the same of old time; for which cause it was destroyed.* But I trust the Lord will make our Rulers wise, to discover their bloody intentions; how speciously so ever painted with pretences of Loyalty and Fidelity.

A Lamentation for London.

But mean while *London* is ruined! that goodly Mountain laid wasted the most glorious City in all respects, that ever the Sun looked upon, now a desolate Wilderness! O *London!* who can sufficiently bewail thy misery! for mine own part, as the Orator solemnizing a sad Funeral, desired to have learned Mortality from another Subject, rather then that of *Scaliger*: So (might it have pleased the Lord) I should have been glad to have learned the vanity of all worldly

glory from another example, then that of London.

How doth the City ſit ſolitary, that was full of people? ſhe that was Lam. 1. 1.
great among the Nations, and Princeſs among the Provinces! O London! Lam. 1. 12.
thou ſealeſt up the ſum and waſte perfect in beauty: *Thou waſt per-* Ezek. 28. 15.
fect in thy wayes from the day thou waſt created until iniquity was & 16. 14.
found in thee. Thy renown went forth among the Heathen for thy beauty Ezek. 28. 17.
for it was perfect through the comlineſs thy God had put upon thee. But & 28. 18.
thy heart was lifted up becauſe of thy beauty, thou didſt corrupt thy
wiſdom by reaſon of thy brightneſs. Therefore the Lord hath caſt thee Lam. 1. 8.
to the ground, and brought forth a fire from the midſt of thee, which
hath brought thee to aſhes. London *hath greviouſly ſinned, therefore* Lam. 1. 12.
is ſhee removed; all that know thee among the People are aſtoniſhed
at thee, thou art terrour to them. *London* may now ſit down by
her Siſter *Jeruſalem* in the duſt, and ſay, *Is it nothing to you, all ye* Lam. 1. 21.
that paſs by, ſee and behold, was there ever any ſorrow like unto my ſor-
row: which is done unto me, wherewith the Lord hath afflicted me in the
day of his fierce anger? They have heard that I ſigh, there is none to ver. 22.
comfort me: all my enemies have heard of my trouble, they are glad Jer. 15. 34.
that thou haſt done it; thou wilt bring the day that thou haſt called, and ver. 35.
they ſhall be like unto me. Let all their wickedneſs come before thee, and
do unto them as thou haſt done unto me. Mine enemies have devoured
me, they have cruſhed me, and made me an empty veſſel; they have ſwal-
lowed me up like a Dragon. The violence done unto me and to my fleſh
be upon Babylon, *ſhall the Inhabitants of* London *ſay. Remember* Pſal. 137.
O Lord, the Inhabitants of Babylon, *in the day of* London, *who ſaid,* 7, 8.
Raſe it raſe it, even to the foundations. O daughter of Babylon, *that*
are to be deſtroyed, happy ſhall he be that rewardeth thee as thou haſt ſer-
ved us.

Let no man think that I endeavour to obſcure the righteous Hand of God, which is to be own'd and trembled at in ſuch a judgment. Though *London* muſt acknowledge his Juſtice in all that is come upon her; yet the wickedneſs of Inſtruments is not in the leaſt to be excuſed thereby: God and man may concurre in the ſame action, and yet neither his Holineſs have any fellowſhip with their wickedneſs; nor their Injuſtice, be excuſed by his righteouſneſs; *Idem quod duo faciunt non eſt idem, his work is perfect, for all his wayes are judgement; a God of truth, and without Iniquity; juſt and right is He, they have corrupted themſelves,* Deut. 32. 4. 5. Wilt thou not confeſs *London*, that thy ſins were the ſparks that kindled thy flames? doubtleſs thou wilt, ſuch was thy pride, Epicuriſm, Formality, and Barrenneſs under ſuch precious waterings

as thou once enjoyedst, above all the Cities in the World, that thou mayest say, it is of the Lords mercy, thine Inhabitants had not all perished with their Habitations; and that God had not made thee like *Sodom*; for what couldst thou expect when thy *Lots* were going, but that devouring flames were coming?

But to return from this sad (though necessary) digression; hereby it is manifest the common enemy hath obtained a singular, and long expected advantage to their design; often have they in vain attempted it; but now God hath delivered it into their hands: Well might they rejoyce (as they did) to see it's flames ascend, and drink healths to it's ashes. For upon divers politick considirations it might easily be demonstrated, that their cause and interest is revived and warmed by that fire.

3. Lastly, it cannot but much more heighten our fears, if we consider the sad posture that we are in at this day of our Eminent Danger. Three or four sad particulars I shall here suggest, and let none think it to be a laying open of our nakedness and weakness to the Enemies; for I shall tell them no news, in telling you that,

1. They are much encouraged, in that the Ceremonies of their Religion finde such acceptation among us: It was long since observed, That as the morning ushers in the day, so the Ceremonies of any Religion, serve to bring in the Religion it self; If we are heartily resolved against Popery. What do we with their Garments, Gestures, Altars, Crosses, Liturgies, and Officers among us? upon this reason the Divines of *Hamburgh* withstood the Cerimonies of INTERIM; of which they give this account to *Melancthon*. 'These
Ep ad Mel 'indifferent things (say they) are nothing else but the seeds of cor-
'ruption, the nerves of Papistical Superstition, and the little passages,
'by which the adversaries endeavour to creep into our Churches,
'that they may turn them off the foundation To the same purpose
Contet Saxon edit 1560 the Divines of *Saxon*, speak; 'Satan (say they) from those small
'beginnings of the Ceremonies, makes progress to the corruption
'of Doctrine it self If any say these are but groundless surmises,
a fighting with our own shadows; the Papists themselves are more
charitable then such Objecters, and cannot but know, that although
we use these Ceremonies, yet not in the same sense that they do.
Pray hear what a Jesuit hath observed conserning it. 'Protest-
'antism (saith Mr. *Chillingworth* in his Preface Sect. 20) waxeth
'weary of it self, the professors of it, they especially of greatest
'Worth, Learning and Authority, Love, Temper and Moderation
'and are at this time more unresolved where to fasten then at their

'Infancy of their [illegible] begin to [illegible]
'new face, their Walls to ſpeak a new language, their Doctrines to
'be altered in many things. If it be again objected, this is but the
groundleſs conſtruction of a peeviſh adverſary. To conclude the
controverſie: here what a Prelate of our own ſaith in the caſe, they
are the words of the learned Primate of *Ireland*. 'The Kings and
'Queens of *England* (ſaith he) impoſed their Ceremonies, that there-
'by they might decline the charge of Schiſmaticks, wherewith the
'the Church of *Rome* laboured to brand them, ſeeing it did appear
'hereby, they only left them in ſuch Doctrinal points, wherein they
'left the truth. Again, hereby they would teſtifie, how far they
'would ſtoop to win and gain them, by yielding as far as they might
'in their own way: But (ſaith he) the experience of many years
'hath ſhew'd that this condeſcention hath rather hardened them in
'their errors, then brought them to a liking of our Religion; this
'being their uſual ſaying, if our Fleſh be not good, why do you drink
'of our broth?

Dr. Uſher of the Cerem. pag. 209.

And have we not grounds for our fears, think you now, if we are blamed for our jealouſies, we muſt blame them that give cauſe for them. Would Biſhops caſt out thoſe Popiſh Ceremonies, our fears of Popery would be ſo much abated; but thoſe that nurſe up theſe Romiſh brats, we cannot but ſuſpect to have too much love for that Harlot that begot them.

2. We are at this day perſecuting and ſuppreſſing the faithful in the Land, even thoſe that ſtand in the gap to intercede for it; and are the moſt conſiderable perſons, both for Parts and Piety, to oppoſe the deſignes of this Enemy. How are we hacking at the Bow we ſtand upon? and pulling down our Walls, while the Enemy lies round about them? Is this the time to ſtop the mouthes of ſo many able and Faithful Miniſters? to drive them into Corners, and not only ſo, but to pull them out of thoſe Corners too; and thruſt them out of the breach, where they ſtand with Prayers and Tears, which are their only weapons, and the Nations beſt Defence againſt the common enemy? Would any Phyſician that regards the life of his Patient, having to do with a weak conſumptive perſon that hath but little Blood, and few ſpirits left, open a vein, and let out a drop thereof, it may be you lookt not upon them ſo, but rather as the diſeaſe of *England*, then the good blood thereof: but God judges otherwiſe concerning them: *The innocent preſerve the Iſland, and it is delivered by the pureneſs of his hands*, Job 22. ult. You think if you were once rid of theſe, you ſhould quickly be a proſperous Nation: But verily,

[illegible] Lord of Hosts had left unto us a very small remnant, we should have been as Sodom *we should have been like unto Gomorrah*, Isai. 1.9.

Ah! how little do our bold informers think whose work they are doing! little do Constables think they are breaking down of the Wall and Gates of the Nation; when breaking up the peaceable Meetings of Gods People. Poor men! did you but see how the Papists laugh among themselves, to see their work so industriously performed by your hands, it would surely cool your courage, and check your irregular zeal: Alas! they are not so much afraid of your Swords, as of these mens prayers. That Popish *Queen of Scotland* spake out and professed she dreaded more the Prayers of Mr. *Knox* (a godly *Nonconformist*) then an Army of ten Thousand men. And will you so officiously serve them, by disarming so many ten Thousands of your friends of their best weapons? Oh ungrateful *England*! dost thou thus requite the Saints for all the good they have been Instruments to procure unto thee? Wilt thou make them enter an appeal in Heaven against thee, in the words of the Prophet? *Jerém.* 18. 20. *Shall evil be recompensed for good? for they have digged a pit for our Souls; remember O Lord, how we stood before thee to speak good for them; and to turn away thy wrath from them.*

3. Are not the professing part of the Nation at this day divided, both in their judgements and affections? and what a singular advantage the enemy hath; thereby is obvious to every considering person; we have been often told, that except the spirit of *Love* did speedily close up those unchristian breaches, the common adversary would enter in at them. It was a worthy speech of *Brentius* when the Divines of *Germany* were scuffling one with another, in the midst of the Popish party; '*Tollenda merito*, &c let all quarrelling and bitterness be laid aside, and let us subject our judgements to our Lord Jesus Christ: Our adversaries yet live and are daily more bold; night and day they labour to extinguish the light of the Gospel which is risen among us, and to bring back the ancient darkness; mean while we who in the beginning, by the grace of God; professed the Gospel unanimously, turn our weapons one against another, and exhibit a grateful spectacle to our enemies; who place more trust and confidence in our contentions, then in the vain foundation of their own Cause; and all their own art and power.

I have a long time looked upon our contentions, as upon a Blazing Comet, portending utter desolation, if the Lord heal it not speedily. Think upon this you that fear the Lord, and tremble at

his judgements: How have we beaten our fellow-ſervants? unſainted
11 thoſe that jump'd not with us in our opinions? this Saint was too
high, and that too low; but here is an enemy, that like *Procruſtes* *Procruſtes*
the tyrant, will cut you all of a length: If you were ten thouſ-
and more then you are, you were no match for them, as long as you
lie in this poſture. How eaſily did *Gideon* with his little handful;
vanquiſh the huge Hoſte of the *Medianites*, when every man ſet his
Sword to the breaſt of his fellow, and inſtead of oppoſing him, ſlew
every man his brother? *Judg.* 7.22. I make no queſtion but the Pa-
piſts have blown up theſe ſparks of diſcention among us, to warm
their own fingers by our flames; they have animated and fomented
that ſpirit of bitterneſs and wrath among us, as one that ſets two
Cocks a fighting; that having killd each other, he may ſup upon
them both at night. This was the ſad poſture of *Jeruſalem* when the
Enemy entred in her Gates. O *Engiana*! *England*! thy deſtruction
is of thy ſelf. *If the hearts of the Fathers be not turned to the Children,*
and the hearts of the Children to the Fathers, what can we expect, but that
God ſhould come and ſmite the earth with a curſe? Mal 4. ult. *Lord heal*
the breaches of England *for it ſhaketh.* Pſal. 60.2.

4. Fourthly and laſtly, that which much appals and daunts my
ſpirit is, they finde us as deeply guilty of the abuſe of the beſt mer-
cies, as ever any nation was. So that I am afraid this enemy will
prove the *Flagellum Dei*, the ſcourge of God, (as *Totila* of old,
from his cruel perſecution of the *Chriſtians* was called) to avenge
our unthankfulneſs for thoſe choice favours, which Heaven hath
ſhowered down upon his ungrateful Nation. Saint *Jerom* ſpeaking
of the Churches enemies, *By our ſins* (ſaith he) *our enemies are made*
ſtrong; And Hiſtory tells us, that when *Veſpaſian* had conquered *Je-*
ruſalem, he refuſed to have the Crown ſet upon his head, ſaying I
indeed am the Rod in the hand of God, but it is their ſins only that
have ſubdued them. Upon what Nation under Heaven hath God
more richly heaped his bleſſings, then upon *England*? and what peo-
ple have more wantonly abuſed them? or more contemptuouſly
[illegible]urned at the tender mercies of him that conferr'd them? What
[illegible]ſſing is it, which deſerves to be ſtiled matchleſs, tranſcendent, glo-
rious, that *England* hath not enjoyed? If peace be it, we have had
it: if Plenty, we have had it: If the Light of the bleſſed Goſpel
ſhining in it's Meridian Splendor be it, we have had it: *But*
Jeſurun waxed fat and kicked; O dreadful fore-runner of Nation-
al ruine! What was it that gave the *Saracens* footing in the Eaſtern
Empire, but the wantonneſs of thoſe Churches, abuſing the Light

which they enjoyed? how impatiently did the people of God in former times, thirſt for liberty to worſhip God purely! and when they had obtained it, What was the uſe they made of it? *horreſco referens*, I tremble in ſpeaking it; did we not play with our Light, fight with our brethren by it, till God blowed out the Candle? and ſo (I wiſh I could ſay) ended the quarrel.

We may ſay of our liberty, as the Philoſopher ſpeaks of waters, *Suis terminis difficile continentur*, they are difficultly kept within their bounds; why, brethren did you think that God could ſuffer ſuch precious mercies to run at the waſte ſpout much longer? Did you think he was weary of his mercies, to continue them to ſuch as little regarded them? or that it was not as grievous to the bleſſed God, that his children ſhould ſmite one another, as to ſee the Enemy ſmiting them? no darkneſs is more formidable then that of an Eclipſe, which aſſaults the very veſſels of light: no taſte more unſavoury then that of ſweet things when corrupted; and no ſin more hideous, then that which darkens the brightneſs of Gods love, and corrupts the ſweetneſs of his mercy. O *England*! thou haſt abuſed a darling attribute of God, thou haſt ſinned againſt the moſt deeply engraven Principle, and Law of Nature: The very irrational Creatures, yea, the heavieſt and dulleſt among them, the Ox and Aſſe are not ſo deficient in gratitude to their owners, as thou haſt been to thy God, *Iſai.* 1. 3. juſtly therefore may he upbraid thee, and ſay, be aſtoniſhed O ye Heavens at this, and be ye horribly afraid, &c. *Sic ne rependis?* Is this thy kindneſs to the God of thy mercies? marvel not then if God pluck up the hedg of his protection from about thee, and let in cruel foes upon thee, to chaſtiſe thee for thine ingratitude; and though he will not make a full end of thee; yet may he ſay concerning thee as of *Iſrael*, 2 Chron. 12. 7, 8. *I will not utterly deſtroy them, but will grant them ſome deliverance, and my wrath ſhall not be poured out upon* Jeruſalem *by the hand of* Shiſhak; *neverthleſs they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdoms of the Countries.* The Lord I truſt, will not utterly forſake his dwelling place in *England*; but verily I fear he may permit *Antichriſt* for a time to afflict us, that we may know the difference between the ſweet and eaſie yoke of Chriſt which we would not endure, and the yoke of *Antichriſt* that ſhall gall our necks and conſciences with cruel ſervitude: *And becauſe we ſerved not the Lord our God with joyfulneſs and gladneſs of heart, for the abundance of all things, that therefore we ſhall ſerve our Enemies, which the Lord ſhall ſend againſt us, in hunger, and thirſt, and nakedneſs, and*

the want of all things; Deut. 28. 47. that so we may return to God
13 with the Church, and say, as it is *Isai.* 26. 19. *O Lord our God, other Lords besides thee have had dominion over us, but by thee only, will we make mention of thy Name:* and as Hos. 2 7. *I will return to my first husband, for it was better with me then, then now.*

These are some of the principal grounds of *England's* fear at this day, in reference to the Popish party. Let the serious and considering Reader lay them together, allow them but a just and even ballance, and doubtless it will hereby appear, that how great soever our fears are, yet our dangers much exceed them.

Having thus hinted the grounds of our fears, what remaines but that next I addresse my self to the principal work design'd in these Papers, which is to call upon *England* to awake out of her destructive security, and not to suffer her enemies to surprize her sleeping? and I would do it in the words of the Prophet, *Zeph.* 2. 1, 2. *Gather your selves together, yea, gather together, O Nation not desired; before the decree bring forth, before the day pass as the chaffe, before the fierce anger of the Lord come upon thee.* O that I could sound this admonition so loud that all in the Nation might hear it! Had I any hopes that these poor Papers might be honoured with a glance of his Majesties Eye, I would, as it were, prostrate my self at His feet, and cry as that woman did, 2 *King.* 6. 26. *Help my Lord, O King.*

An humble Address to the King.

Great Sir, The Lord hath done great things for you, and You are scarcely capable doing a greater service for him and his People; then vigorously to withstand the attempts and encrochments of the subtil and formidable Enemy; in that it hath pleased the Lord to move Your heart to send forth Your Royal Proclamation against them, we accept it alwayes and in all places, with all thankfulness; and pray that he would not only secure Your Royal Person from their attempts, but also make You a Shield to his People in these Nations.

It is not hid from Your Majesty what a perfidious and bloody Enemy this is whose principles as well as practise, tend to the subversion both of Kings and Kingdoms. One of them affirms it lawful to murder any one (though his own Prince) if the Pope hold him excommunicated; and another sets down rules how it may be done, and thinks poysoning to be the best way. What but Treason and Rebellion can flow from those bloody Doctrines of the Popes temporal Jurisdiction over Princes; and his power to dissolve all Oathes and Tyes of Allegiance? so that neither Your Person nor Honour can be safe in their hands; or should Your Royal Person be exempt from danger, yet if this Enemy prevail, How many

Mariana.

Thousands of your innocent Subjects may fall by their mercileſs hands? what a field of blood will they make Your Kingdom? and ſurely *the Enemy can never countervail the Kings damage herein* Eſth. 6. 16. Moſt gladly at Your Command, would we offer our lives on the high places of the field againſt them, but to fall by treachery, and be butchered in our beds, is horrible to think.

An humble Supplication to the Parliment

And O that God would make our Honourable Repreſentatives in Parliament ſtill vigilant to obſerve, and zealous to oppoſe the motions of this Enemy! we bleſs the Lord for what you have already done, in detecting them ſo far; but yet we cannot think our danger over, whilſt they ſwarm in ſuch numbers among us. *Hannibal* was wont to ſay, *Magis ſe a non pugnanto Fabio, quam a pugnante Marcello timere:* he more feared *Fabius* not fighting, then fighting, *Marcelus*. O be as zealous for the Proteſtant Intereſt, as they are againſt it; if they dare to ſmite with the fiſt of wickedneſs, we hope You will not be afraid to ſmite them with the Sword of Juſtice. Remember what a matchleſs ſalvation was once given to our Engliſh Parliament, I mean from the Powder Plot, that *Catholick Villany*, as one aptly calls it: Such a deliverance as ages paſt cannot parrellel in any Hyſtory, and of which we may ſay, as the Hyſtorian in another caſe, *Si in analibus non foret fabula videretur*. Had it not been recorded in our own Annals, poſterity would never believe it: They have indeed ſtudiouſly endeavoured in their late *Bold Remonſtrance* to hide from your eyes the goodneſs of God in that deliverance, that ſo by forgetting his goodneſs, they might bury in ſilence their own wickedneſs; we hope none of your actings againſt this enemy, will be ſtained with lukewarmneſs; if juſtice be ſprinkled with a favourable hand, like a few drops of water upon fire; we doubt inſtead of quenching, it will rather increaſe the flame. *Rome* is a nettle, the more gently it's handled, the more it ſtings. My Lords and Gentlemen, here is an enemy that deſerves your hotteſt zeal and greateſt vigilance, much better then honeſt, loyal *Nonconformiſts*, who plead with God night and day on your behalf.

'Tis acknowledged they differ in leſſer matters, from the eſtabliſhed worſhip of the Nations, but from the tolleration of ſuch differences no publick danger can ariſe. Some differences in Opinion (ſaith an Honourable Author) are as the ſtriving of one *Iſraelite* with another; and theſe *Moſes* quiets and parts them fairly; and ſome are like the *Egyptian ſtriving* with the *Iſraelites*, whom *Moſes* ſmites down. It was a noble Speech of *Anthony* of *Bourbon* King of *Navar*, to the *Daniſh Ambaſſador*; this King being a Peer of *France*,

Ld. Virulam Oſland Gouvernement de Estat. reip. & Ld. cent. 16

and first Prince of the Blood, challenged the [illegible]
Kingdom during the French Kings minoraty: He told the *Ambassador*, *that he hoped in a short time to procure a free passage for the Gospel throughout* France; *the Ambassador was pleased with it*; but desired that *Luthers* Doctrine, not *Calvins*, *might pass for current*: *The King* replyed, *Luther* and *Calvin* agree in forty Points, and differ but in one. *Let those therefore that follow the tenets of these two, unite their strength against the common enemy, and at better leisure; in a more convenient season, compound their own differences*: Grant that *Nonconformists* be in an error, yet the difference is not fundamental: and the Famous Emperor *Theodosius*, did not only bear with the *Novations*, but familiarly consult with their learned Pastors about Church-matters, though differing in several Points of Discipline, and *Constantine*, although he made a Law *in terrorem*, yet in point of execution he spared them. O that with one shoulder you might support the tottering Interest of Christ in these Nations! and be stiled the Saviours of England in this time of danger; which will be a more Honourable Title, then any other you are, or can be dignified with. *Soz. lib. 7 Cap. 12.*

I would also propound it as matter of serious consideration to the Prelates; Whether this be a time to vex & persecute the Conscientious and Faithful in the Land, for Ceremonies and Trifles, when the substance of Religion lyes exposed? Will not the late dreadful Alarms by the Popish Party sound a Retreat, and put an end to this work? suffer me to propound two or three Queries to your Consciences. *Queries to the Bishops*

Are not Papists hereby hardened in their errors, and confirmed in their cruel and tyranical Impositions upon Consciencies whilst they see you to use the same medium? what plea is left you against their Tyranny, if ever God permit them to re-kindle the Flames of Martyrdoms in *England*? If your way be good, why is not theirs? *magis & minus non variant speciem*; Is there not as much strength in their Arguments of Fire and Faggot to convince you, as in your Excommunications Imprisonments, Mulcts, and Penalties, to convince us of the lawfulness of your Ceremonies? It's said of *Molinæus Bonifacius*, that his silly reasons for the Popes Supremacy did well enough, being propounded with a Sword in his hand; a keen Sword will make a dull Argument cut to the quick; and if you cannot answer such Arguments your selves, me thinks you should be tender of urging them against others. Sure I am Confiscations, Imprisonments, and Death are the most irrefragable Arguments for Popery; and it is a thousand pitties we should tell the world, that the reformed Religion must be supported by the like Artifices: It would better 1 *Quere.*

 serve

ture 'tis the proper Cognizance of Antichrist: and O that it might remain with them only. Hear what a man of your own Character, Liberty of Prophesie. p. 109. saith, it is observed saith Doctor *Taylor*, 'That the restraint of 'Prophesying and imposing upon other mens understandings, being 'Masters of their Consciences, and Lording it over their Faith, 'came in with the retinue and train of Antichrist; that is, they came 'as other abuses and corruptions of the Church did, when the 'Churches Fortunes grew better, and her Sons worse, and some of 'their Fathers worst of all; for in the first three hundred years, 'there was no sign of persecuting any man for his Opinion, though 'at that time there were many horrid Opinions.——A Wolf may 'as well give Laws to the understanding, as he whose dictates are 'only propounded in violence, and written in blood: and a Dog is 'as capable of a Law, as a Man, if there be no choice in his obe-'dience, no discourse in his choice, no reason to satisfie his 'discourse.

2 Quer. Are you not like to have the same measure, you mete to us, meted back to you again with an overplus, if this enemy prevail? and then you'l finde how good it is to afflict for Conscience sake. Certainly if you resolve to be faithful to Protestant Principles, you will escape upon no easier terms, then us.

3 Quer. Are not these very persons against whom you discharge your Cannons, and woory up and down by your apparitors, like to prove as stiffe assertors of the Protestant cause, (if God call more blood to witness to it) as your selves? you finde them (I believe) inflexible enough to your Ceremonies, all your menacies, and punishments cannot cudgel them into conformity with them, because they finde *aliquid commune cum antichristo*, a spice and tang of Popish Superstition in them; and doubtless, they will as freely lay down their lives in defence of the fundamental and weightier points of Religion, as their Places, Liberties, and Earthly Comforts, for the lesser Circumstantial truths thereof: and is it not pity, that you should (especially at such a time as this) suppress afflict, and silence such men, whose abilities might now be improved to such singular advantage?

But, *Aquila non capit muscas*. Lordly spirits scorn to stoop to such mean compositures, or take notice of a creeping Pamphlet; let me therefore speak to the Body of the People and especially to those among the People, who profess to fear the Lord, and tremble at his Judgements. Will you shut your ears to seasonable counsel also? Will you despise your dangers till you are surprized by them? O

England! Wilt thou not begin to fear, till thou art past hope? Shall thine Enemies finde thee sleeping, and leave thee dead? Wretched *England!* here is thy misery, that thou *knowest not thy time; but as the fishes are taken in an evil net, and as the birds are caught in the snare; so wilt thou be snared in an evil time, when it falleth on thee suddainly* Eccles. 8. 12. May I freely express my apprehensions in tht Case; I much doubt thine Enemies have so contrived and laid their design against thee, that (in their apprehensions at least) all thy struglings now, are but as the flutterings of a bird in the net, which instead of freeing, doth but the faster intangle her. However if God at last will but open thine eyes to seasonable Counsel, and perswade thine heart to thy present duties, who can tell but the Lord may yet be gracious to his Land, and spare his people.

It is not so much their confidence as our impenitence that is to be feared, *Haman* was as confident as they can be, and had cast *Pur* for the *Jews* as well as they for us, *Esth.* 3. 7. So was *Pharaoh* too when he said I will pursue; I will pursue; God can quickly give their pregnant designs a miscarrying womb; so that they which haue conceived mischief shall bring forth but a lye; and thou that feareſt continually because of the enemy, shalt yet praise him and say, *The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken: the Lord is known by the judgements which he executeth; the wicked is snared in the work of his own hands:* Higgaion *Selah*, Psal. 9. 15, 16. and when the enemy cometh in like a flood: the Spirit of thy God can set up a Standard against him: if men cannot, winds and waves shall fight for thee, as they have done in former exigencies.

O nimium dilecte Deo cui militat æther
Et conjurati veniunt ad classica venti.

Only obey the Counsels of God, and let thine ear be circumcised: and as ever you expect that a door of hope should be opened to you in this valley of *Achor*, let these following Counsels be speedily and heartily practised.

1. *COUNSEL.*

Abhor Popery and be eminent in your zeal against it. *Rome* is that *Amalek*, with whom God will never make peace; neither should we: It was *Queen Elizabeth's* Motto, *No peace with Spain* and it should be ours; No peace with *Rome*. My dear Countrymen, I beseech you, be not deceived with any words; suffer not your [illegible] to be circumvented by a Stratagem of the Enemy, let not [illegible] but speaks

prejudices, and discontents which they endeavour to beget: and foment in you, against your real friends, cause any of you to fall in with the Design and Interest of your Enemies: it is a dangerous thing to comply with that Interest which God hath engaged himself against, and as sure as Christ sits at his Fathers right hand, shall be destroyed: and what cause you have to abhor Popery: you will see by that time I have shewed you, that it is a FALSE: BLOODY: BLASPHEMOUS: UNCOMFORTABLE: AND DAMNABLE RELIGION.

First, It is a False Religion, and that's reason enough to abhor it. You would be loath to be cheated with counterfeit Coin, (specially if you were to receive your whole portion in it) how much more with a false Faith; when it amounts to as much as all your souls are worth in another World! the falsity of the Popish Religion (if it yet remain a question with any among us) may be thus evinced.

1 Argum. That Religion which is not built upon the Foundation of the Prophets and Apostles, but stands in the wisdom of man, is a False Religion:

But the Popish Religion is not built upon the Foundation of the Prophets and Apostles, but stands in the wisdom of man; therefore the Popish Religion is a false Religion.

The Major Proposition is undeniable, and stands upon the Authority of these Scriptures: *Eph.* 2. 20. *And are built upon the foundation of the Prophets and Apostles: Jesus Christ himself being the chief Corner Stone.* 1 Cor. 2. 5. *That your Faith should not stand in the wisdom of men: but in the power of God.* Isai. 8. 20. *To the Law and to the Testimony, if they speak not according to this word: it is because there is no light in them.*

The Minor Proposition is as evident: For (1) the Papists themselves acknowledge that their worshipping of Creatures, Mass, Purgatory, the Popes Supremacy, and most other Doctrines, wherein they differ from us, cannot be confirm'd by Scripture: *Azarius. instit. mor. par.* 2 d. *lib.* 4. *ca.* 18. (2) They set up the Pope, as a Judge above the Scriptures, subjecting them to the Popes authority: this many of their learned Doctors are not ashamed expressly to affirm and defend, *Pighius. Hierarch*, Lib. 1. Cap. 2, 3, 4 *Card. Cusa* Epist. 7. *ad Bohem. Cotteus. Hullins* &c. (3) They reproach and deprave the Scripture, calling it an uncertain thing, dead letter, an insufficient guide of it self, without their traditions or unwritten Word: *Belar. de just. Script.* (4) They add to, and detract from the Scriptures at pleasure: *Bellarmin* saith, *Pontificem posse mutare pro ut ecclesiæ expedit positiva præcepta Apostolorum.* (i. e.) The

Pope can change the positive precepts of the Apostles, for the [illegible] of the Church. (5) They will not stand to Scripture Tryal and Judgement for the Decision of Controversies, but cry out to the Fathers, to Counsels, to Scoolmen, as appears in our own *Acts and Mon.* in multitudes of examples. (6) They restrain the People by penalties, from reading the Scriptures perswading them to resolve their Faith into the Authority of the *Pope*, and believe Implicity, as the Church believes, *Ergo.*

That Religion which ascribes the glory of mans salvation to himself, and not to Christ alone, is a false Religion. But the *Popish Religion* ascribes the glory of mans Salvation to himself, and not to Christ alone; therefore 'tis a false Religion. 2 Argum.

The Major is undeniable; the end of Religion is the glory of God; the Christian Religion utterly excludes the glorying of man in himself, *Rom.*3.27 *Where is boasting then? it is excluded; by what Law? of works? nay, but by the Law of Faith.* Tit. 3.5. *Not by works of righteousness which we have done, but according to his mercy he saved us,* &c.

The Minor is evident, for themselves teach, that the proper certainty of hope is in merits, that certainty which is not presumption is of merits, and to be measured by merits, *Alexand. Alis.* quest. 3 d. 65. Merits (saith another are the foundation of our hope, *Pilunens.* tract. 22. n. 244. therefore, 3 Argum.

That which is the *Religion* of *Antichrist*, is a false *Religion*; but the *Popish Religion*, is the *Religion* of *Antichrist*, Ergo.

The Major is evident, for the Doctrine of *Antichrist* is a lye, 2 *Thess.*2.11, *A mistery of Iniquity*, ver. 7.

The Minor appears as evidently, in that the Notes and Characters by which Antichrist is described and indigetated in Scripture agree to Popery, and to it only. The *Pop.* is that *Ho Anomos* that lawless one, 2 *Thess.* 2. 8. He sits in the Temple of God, challenging Supremacy over all Churches. He sits there as God, exalting himself above all that is called God, *ver.* 4. They attribute to him the Name of the Lord our God.

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus. Sixty 4th.

His coming is after the working of Satan, with all power signes, and lying wonders, of which there are numberless multitudes in *Popery*, their Legends swarm with them. *He hath Horns as a Lamb*, (viz) pretences of meekness and innocency but *speaks*

[illegible] Rev. 13. 11. *He arose out of the earth, stirpium more,* after the manner of plants, growing by insensible degrees of this monstrous greatness; to him only agree all the other Characters in *Lev.* 17. *& alibi*, therefore,

Argum. That Religion which tolerate and countenances all manner of Pride, Coveteousness, Lust, Murders, *&c.* is a false Religion; but the Popish Religion tolerates and countenances these, and many other fleshly lusts, therefore it is a false Religion.

The Major is doubted) may easily be proved by all those Scriptures which shew the purity of true Religion, as *Jam.* 1. 27. *Pure Religion and undefiled before God*, &c. Tit. 2. 12. *teaching us that denying ungodliness, and worldly lusts*, &c. Psal. 19. 9. *The fear of the Lord* (which is there put for his worship) *is clean*, &c.

The Minor may be as easily proved from their own Hystories and Writings, and many other credible Authors. As for their *Pride*, let an instance or two suffice: Sir *Richard Baker* in his Chron. *pag.* 30. tells us that *Aldred* Arch Bishop of *Canterbury*, upon the repulse of his Suit by *King William* the first, grew discontent, and offered to depart, when the King in awe of his displeasure, staid him, fell down at his feet, desired pardon, and promised to grant him his Suit; the King being all this while down at the Arch-Bishops feet, the Nobles that were present put him in minde, that he should cause the King to rise; nay saith the Arch-Bishop, let him alone, let him finde what it is to anger St. *Peter*: *Richonius* that proud Papist, was not ashamed to tell the World in Print, that a Priest is as much above a King, as a King is above a Beast; yea, as God is above a Priest. Their *Coveteousness* is also insatiable, all things are vendible at *Rome*, even the Blood of Christ is set to sale for mony, they have vast Revenues from the very Stues and Brothels. The blindest times took so much notice of their Covetousness, that though they durst not speak out, yet exprest their apprehensions, and just indignation against them in Pictures. There was found in the Abby of *Fulba* (besides other Emblems taxing Popish Prelates) the Picture of a Wolfe, in a Monks Cowle, and shaven Crown, preaching to a flock of Sheep, with these words coming in a pendant out of his mouth, *God is my witness, how I long for you all in my bowels*; and underneath was written: This hooded Wolf is the Hypocrite, of whom in the Gospel, beware of False Prophets: this Picture was made two hundred years before the Reformation by *Luther*. Another, like this, was found at *Ptortzheim*, only with this difference, that the Wolf was preaching to a flock of Geese, every one holding in his Bill, a pair of praying

beads. *Prodigious Lusts* are found among them: they forbid Marriage, and scatter their Lusts like bruit beasts promiscuously. St. *Gregory* commanded that their Priests should not marry; but understanding what filthiness they committed, and finding in one Fishpond, six thousand Heads of young Infants that had been murdered; he repealed his decree: Yea, their own Writers tell us such stories of their wickedness in this kinde that I am ashamed my pen should English; the Learned Reader may finde more then enough *in Bernard, in Cant. Serm.* 66. *Alvarez. Peleg. de planct. Eccles. lib.* 2. *artic.* 24 *Peter Aliacus, Talingenius, Cornelius Mus.* &c. Most horrid murders are frequently practised by them, yea, and encouraged with promised rewards *in* Heaven.

Vallarins lives of the Popes p. 33.

Hospinian shews us how the *Jesuits* animate him, whom they employ for the murdering of Kings; they bring him into a Chappel, where the Knife lies wrapt upon a Cloath with *agnus Dei* engraven upon it; then they open the Knife and sprinkle it with Holy Water, fastning to the Haft some consecrated Beads, with this Indulgence, That so many Stabs as he gives the King, so many Souls he saves out of *Purgatory*. They commend to him the Knife in these words. O thou chosen Son of God, take to thee the Sword of *Jephte Sampson, David, Gideon, Judith* of *Maccabaus*, of *Julius* the second who defended himself from the Princes by his Sword; go, and be wisely couragius and God strengthen thy hand; then they all fall upon their knees with this prayer, Be present, O ye Cherubims and Seraphims, be present ye Thrones, Powers, Holy Angels, fill this Holy Vessel with Glory, give him the Crown of all the Holy Martyrs; he is no longer ours, but your companion; and thou, O God strengthen his arm, that he may do thy will; give him thy Helmet and Wings to fly from his Enemies;——then they shew him a Crown of Glory, and say, Lord respect this thy Arm, Executioner of thy Justice:——then they tell him they see a Divine Lustre in his Face, which moves them to fall down and kiss his feet, and now he is no more a mortal man, *&c.*

Hospin. hist. Jesu: p. 225.

These, and all other lusts are indulged, even by the Doctrines and Principles of Papists; for, if venial sins do not render a man unworthy of the love of God, are but trifles, toyes, gnats, as *Bellarmine* calls them, *Lib.* 2. d. *de peccatore*: If the Pope can get great Indulgencies, of which he hath so many kinds, Indulgencies for certain dayes, or years, some partial, some plenary; for all sins, yea, *interdum plena plenior* for more then all; some for this life, some for ever: What should hinder, but that they should take the bit in the mouth

adding what *Navarrus Cordubenſis*, and others by *Bellarmin's* own confeſſion, teach, that if men ruſh into ſin, upon the hope of ſuch Indulgencies, they may be nevertheleſs abſolved. But I have ſtood too long upon this head; our Proteſtant Writers have clearly and learnedly evinced the falſity of this Religion; only becauſe many of their Arguments are in *Latine*, I thought it not amiſs to add ſomewhat for the ſatisfaction of vulgar Readers.

2. Abhor *Popery* for it is a bloody Religion; *Rev.* 17.6. and *I ſaw the woman drunk with the blood of the Saints, and with the blood of the Martyrs of Jeſus.* The *Pope* writes his Laws in Blood, whereever he erects his Throne; he is the Son of perdition in an active, as well as in a paſſive ſenſe. *Poor England* hath had experience of Popiſh cruelty, and ſo hath *Ireland* too; in one of whoſe *Provinces* 140000 Proteſtants were Maſſacred by them in the late rebellion. Popiſh cruelty ſpares none, pities none; how have Proteſtants been compelled by tortures to diſcover their deareſt relations! Wives (being firſt defiled) have been forced to give the deaths wound to their dear husbands, bloody villains, putting the Sword into their hands, and guiding them in the execution: Godly Chriſtians compelled to carry Faggots, to burn their own Faithful Paſtors: Children of Eight years old, whipt to death for Religion: Yea, ſuch hath been their rage againſt the ſincere profeſſors of the Truth that beyond all examples of malice, (for *paſcitur in vivos livor poſt fata quieſcit*) they have not only hunted after the living, but violated the Graves, and burnt the bones of dead Saints: thus they dealt with *Bucer*, *Fagius*, *Wickiffe*, &c. O *England*! what cauſe haſt thou to bleſs the Lord, for ſo long a reſpit from Papiſh cruelty! thine own Hyſtories may ſufficiently Inform thee, what rivers of precious blood have ſtreamed through thee, what flames of Martyrdom have raged within thy Cities and Villages, when theſe ravenous Wolves, and bloody Tygers were let looſe to ravine in all thy borders? and what cauſe haſt thou to tremble at the firſt approaches of theſe turculent foes whoſe rage is boiled up to a greater height then ever? and ſhould they return upon thee again, (which Heaven prevent) they would exceed all former examples of cruelty. *Poor England*! thoſe Knives which lately providence put into thine hand, were intended to be ſheathed in thy bowels: art thou able to endure ſuch another bout, as the laſt age did? Hear how one of the faithful Watchmen (now out of their reach) expoſtulated upon ſame account with thee.

23

'Can you (saith he) endure to see a stranger to Lord it in your
'Habitations and your dwellings? to cast you out? for your pleasant
'and well tilled Fields to be made a prey? for you to sow, and ano-
'ther to reap? *impius has segetes*, &c. for the delicate Woman, upon
'whom the wind must not blow, that scarce dare venture to set the
'sole of her foot upon the ground for tenderness, to be exposed to
'the lusts and cruelty of an enemy; to be glad to flye away naked
'to prolong a miserable life, which would gladly be parted with for
'death, were it not for fear of the exchange? for the tender mother
'to look upon the childe of her womb, and consider, Must this childe
'in whom I have placed the hopes of mine age. (for *omnis in*
'*Ascanio stat chari cura parentis*) he that hath been so tenderly bred
'up, Must he fall into the rough hands of a bloody Soldier skilful
'to destroy? It had been well for me if God had given me a mis-
'carrying womb, and dry breasts, rather then to bring forth Chil-
'dren unto Murtherers. Or if you could be safe, how could you
'endure to see the evil that shall come upon your people, and the de-
'struction of your kindred? I do not rhetorize and fawn to draw
'affection, your Brethren are a sad Comment upon what I have spo-
'ken and *Ireland* the Stage upon which you may see this Tragedy
'acted before your eyes.

3 O hate Popery, For it is not only a Bloody but a Blaspemous Religion. If we be Christians indeed, the dishonour of Gods Name should affect us more then the shedding of the warmest blood in our veins; this Scarlet Whore is *full of the Names of Blasphemy*, Rev. 17.3. Popery is a meer Raplody of Blasphemies: *Luther* hath g-ther'd several of their Blasphemous doctrines out of their own Ca-nons to our hands, of which let a few suffice: 1. *Papa & sui*, &c. (*i.e.*) The Pope and his, are not bound to be subject and obedient to the Commands of God. 2. *Soli significari*, &c. (i. e.) By the Sun is signified the Papal, and by the Moon the Imperial, or Secular Power in the *Christian Common Wealth*. 3. *Papam habere in Scrinio pectoris sui*, &c. (i. e.) That all Laws are in the Coffer of the Popes breast, and full power over all Laws. 4. *Si papa sua*, &c. (i. e.) If the Pope be so negligent of his own Salvation so negligent and remiss in his Office, that he should draw innumerable multitudes to hell with him to be there ever tormented; yet may no mortal man reprove him of any fault in so doing. 5. *Papam habere potestatem*, &c. (*i. e.*) The Pope hath power to commute and dissolve vows made to God, and then if any man defer to pay his vow according to Gods Command, he is not held guilty. 6. *Quod non papa a Scriptura*, &c.

2d. *Tome Oper. Luth Lat. p. 125*

Extra Ecclesiam Papisticam, &c. 1. 1. the ſum of all their *Comical Laws* is this, that the Pope is a God in the Earth Superiour to all Cœleſtial, Terreſtrial, Spiritual and Secular perſons; that all things are his, and none may ſay unto him, what doſt thou? I am loath to offend Chriſtians ears with more of their Blaſphemous Tenents, this is enough to turn the ſtomacks of Chriſtians with indignation againſt them.

4. 'Tis a moſt uncomfortable Religion; it is impoſſible to get or keep true peace of Conſciencs in that way, *Rev.* 9. 5, 6, *And their torments was as the torment of a Scorpion when he ſmiteth a man: And in thoſe dayes, ſhall men ſeek death, and ſhall not finde it, but death ſhall fly from them*: That is (ſaith a worthy Divine) the Conſciences of poor ſinners being ſtung with guilt and horror of ſin, and finding no ſatisfaction nor remedy in their way, ſhall be endleſly perplext and tortured with inward troubles of Spirit, which are like the ſtinging of a Scorpion; ſo that they ſhall chuſe death rather then life: For do but conſider, 1. They are enemies to free grace and all Goſpel-preaching, *Gardiner would not have this gap of free grace opened to the People*: See (ſaith *Contzen* a Jeſuit) *The fruit of Proteſtaniſm and their Goſpel preaching.* 2. They deprive the People of the Scriptures, wherein are treaſured up all the Cordial and Soul-reviving Comforts of a poor diſtreſſed ſinner: *If thy Law* (ſaith *David*) *had not been my delight, I ſhould have periſhed in my affliction*; and again, *This is my comfort in my affliction, thy word hath quickened me*, Pſal 119. 3. They lay the ſtreſs of their hopes of Salvation (as you have heard) upon their own merits and the merits of others, like themſelves: ſo that all the comforts they build upon that Salvation, muſt needs be looſe and deluſory things: *debile fundamentum fallit totus*: every thing is as it's foundation is. Laſtly, They deny the poſſibility of the aſſurance of Salvation in this life; and ſo conſequently, their Conſciences muſt be alwayes cauterized and dead, or fluctuating and dubious. O what Religion is this!

Contz. in Mat. 24.

5. Laſtly, It is a *Damnable Religion*; we have no ground from Scripture, to conclude the ſalvation of any among them, that know the depths of Satan, and live and dye in deſtructive Opinions. Hear what the Scriptures ſay, *Rev.* 17. 8. *The beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth, ſhall wonder (whoſe Names are not written in the Book of Life from the foundation of the World)* when they ſee the beaſt that *was, and is not, and yet is*; 2 Theſſ 2 21. *And for this cauſe, God ſhall ſend them ſtrong deluſions that they ſhould believe a lye, that they*

righteousnesse. When their soreſt Plague ſhall come upon them, they ſhall not have a heart given them to repent; but *ſhall Blaſpheme the Name of God becauſe of them*, Rev. 6 9. And therefore to ſhut up this firſt Counſel, you that love the Lord hath that by which he is ſo much diſhonoured it will make your blood boil in your veins to ſee how he is crucified, Dethroned, and trampled on by theſe his Enemies.

2 COUNSEL.

Uſe all proper preventive means to avert this threatning judgement; of which ſort I ſhall recommend theſe three in ſpecial.

Mourn for the abuſe of former Light and Liberty, and ſay, *O remember not againſt us former Iniquities? let thy tender mercy ſpeedily prevent us; for we are brought very low*, Pſal. 97. 8. O *England*! What a day of Mercy haſt thou had! how haſt thou been exalted to Heaven with *Capernaum*! thou mighteſt once have worſhipped God as purely as thou wouldeſt, you might have been as holy as you would; the lot of this generation was caſt upon ſuch an happy nick of time, as is ſcarce to be found in the Hyſtory of Ages paſt; but the moſt glorious morning hath it's evening, the brighteſt Sun its Clouds, and time of ſetting. We know not the time of our Viſitation, but were both wanton and barren under thoſe precious Mercies. God is now coming with his Ax in his hand, to hew down barren Trees. Nothing but unfeigned repentance and ſpeedy reformation can reprieve us. *Romanæ leges pœnam peccanti differunt.* Nothing but thoſe fruits can be a good ſign of mercy to *England*. And will you not yet mourn for the loſs of ſuch a day? ſuch peace neglected and not mourn! ſuch liberties abuſed, and for their abuſes removed and not a tear! So many flouriſhing Churches broken, and the heart not broken! So many ſhining Lights extinct, and none layes it to heart! Such black clouds of Popiſh darkneſs and blood gathering over us, and none tremble! Lord! what hearts have we? how wonderful is the ſtupifying power of ſin! O ye profeſſors of *England*, that ye had known at leaſt in that your day the things of your peace! but now they are hid from your eyes. You once had thoſe mercies, now you have them not; and the Lord only knows whether ever you ſhall ſee them again. I am out of hopes of them, till I ſee the people of God more humbled for the ſins that removed them. 1 Means.

Make up your breaches ſpeedily; it is time (I think) when the 2 Mea

what names soever distinguished among your selves? Will you come and be friends one with another? have you yet enough of your divisions? how do the fruits of your Animosities, Contentions and Reproaches, relish now with you? do you see who God is sending to part you? can't you yet pray together, mourn together? strive with God together? Why then, can you go to Prison together? Will you stand quietly at the stake together? What say you friends? you profess to be the Children of the God of Peace and I am sure Christ is the Prince of Peace, and the Gospel, the Gospel of Peace; and will not you be the Sons of Peace? if you will not yet unite, let the ruine of *England* lye upon your score. Do you make no more of the Commands of Christ, the Credit of Religion, the safety of the Nation; Ah! methinks, as *Tertullian* told *Scapula*, *Si non vis tibi parcere parce Carthagini*. If you have no pity for your selves have pity for the Nation; dont sacrifice all to your unruly lusts. If you profess love to Christ, and yet have no love for those in whom is his Image; if you pretend to be Saints, and yet had rather hazard the Honour of Christ, then deny your passions and lusts, pray pull off your Vizards, fall into your places, and appear as you are.

Brethren, I beseech you seriously to consider these three Particulars, and if there be any force in them, or tenderness in your Consciences, let them at last perswade you to love one another.

1. That Scripture makes your love to the Brethren a positive mark of your regeneration, 1 *Joon* 3.14. *We know that we are passed from death to life, because we love the Brethren: he that loveth not his Brother, abideth in death.* And 1 John 5 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* And to speak truth, it is (ordinarily) the cleerest sign that many poor Christians can finde in their own breasts: upon the hazard therefore of your own peace and assurnnce be it, if still you continue to bite and devour one another. 2. I will farther ad that this endeared and mutual love of the Saints, is the charge, yea, the dying charge of Christ to them; they were some of the last words of Christ in this World, *Joh.*15.12. *This is my Commandment, that ye love one another, as I have loved you.* Dying charges are commonly received with greatest Veneration, and men (what ever they neglect) will be sure to fulfil the will of the Dead. So *Gen.*50 10. When *Josephs* Brethren were affraid left (his father being now dead) he would remember the old injuries they have done him, urge this pacifying Argument upon him, *Thy Father did command, before he dyed, saying, Forgive I pray thee now the trespasses*

of

of thy Brethren. And ver. 21. you see how it prevailed with him, *He comforted them and spake kindly unto them.* O my Brethren! will you not lay down your private differences and animosities when God threatens you with a common ruine? when a common danger is upon you all? In the year 1607. when by the irruption of the *Severn Sea* the Country in *Sommersetshire* was overflown almost twenty miles in length, and four miles in breadth and many persons drowned; it was then observable (saith Mr. *Fuller*) that Creatures of contrary Natures, as Dogs and Hares, Foxes, and Conies, yea Cats and Mice, getting up to the tops of some Hills dispensed at that time with their Antipathies, remaining peacably together, without sign of fear, or any violence one towards another. My Readers thoughts will doubtless anticcipate me in the application of this strange passage. Our want of Love hath cut the banks and let in an inundation of Calamities upon us, and a more fearful flood of Judgements is yet expected; and will not such publick dangers yet cause us to depose our private differences? shall we act below Dogs, Cats, and Foxes? shall we prefer private Revenge before common safety? If so, I much doubt God will still us, *and part the fray in a more terrible manner then most think of* I doubt it may be said of us ere long, as he said who saw the dead carcasses of Enemies that had been slain in a duel lye quietly together, as if they had embraced each other, *quanta amicitia se invicem amplectantur, qui mutua implacabili inimicitia perierunt?* How lovingly do they embrace each other being dead who perished through their mutual and implacable enmity? how justly may the Lord sweep away this generation of Professors, and raise up others in their room who will agree, and love one another better?

Worthies of *England* in his fare wel to Somersetshire.

What shall I say more? *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies fulfil ye my joy, that ye be like minded, having the same love, being of one accord and of one minde,* Phil. 2. 12.

Strive day and night with God by importunate prayers for the prevention of those eminent judgements, but strive no more one with another; no more of that work I pray. O 'tis a thousand pities to see the sheep of Christ to push and gore each other. *Non Secus ac*

Cum duo conversis inimica in prelia tauri
Frontibus incurrent ——————

O rather put out as the Elect of God, bowels of mercy and compassion; let the people of God be but once heartily united, and then *Rome* do thy worst. 'Associate your selves, O ye people, and you shall be broken

'ye ſhall be broken in pieces: take Counſel together, and it ſhall 'come to nought: ſpeak the word, and it ſhall not ſtand: for God is 'with us.

Lye day and night at the throne of Grace, interceeding with God for your ſelves, and for the Nation. When Mr. *Perkins* ſaid of his times, it is no leſs ſuitable to theſe, *Non ſunt iſta litigandi, ſed orandi, tempora:* theſe are not times for contention, but Prayer: This will be a good omen of mercy and deliverance at hand: we may ſay of the ſpirit of Prayer, as Chriſt ſaid of the budding of the Fig-tree, *Mat.*24. when ye ſee the Fig-tree and all the trees of the field put forth tender leaves, ye know that ſummer is nigh. So the reviving and budding forth of the ſpirit of Prayer is a ſign that Salvation is nigh? The Pſalmiſt knew the time to favour Sion was come, and that God would ariſe and have mercy upon her, becauſe he found a ſpirit of Compaſſion and Prayer for Sion poured out, *Pſal.* 102. 13, 14. When the decree for judgement is gone forth, and God will not be ſtopt, he uſually ſhuts up and ſtrikes the ſpirits of praying ones, *Jer.*7.16. he never ſhuts out Prayer till the caſe become deſperate end remedileſs, *Jer.*15.1. O friends great is the efficacy of prayer, Prayer will rain all your enemies: *David* put up but one petition againſt *Achitophel*, 'Lord turn the councel of *Achitophel* into fooliſhneſs, and it ruined both him and his deſign, 2 *Sam.*15.3. Prayers and Tears will do more then Guns or Swords, 2 *Chron.*14.9.

O be not diſcouraged, becauſe you preſently ſee not the effects and returns of your Prayers: your Prayers are hid though their anſwers be ſuſpended, and be confident in due time they ſhall be anſwered alſo. O how many millions of prayers are upon the file in Heaven, as a Memorial before God upon this account! not a good man all the World over but joyns with you in this cry, Lord, raſe the foundations of *Antichriſt*, pull down *Babylon*, and build up *Sion*. Yea; the Prayers of thouſands, who are now in Heaven, are yet to be anſwer'd in that matter. For though we may ſay of their peſons as the Church ſpeaks of *Abraham*, they know us not: yet we may ſay of their prayers as the Church ſpeaks of *Abel*, though they be dead, their Prayers are not dead, they live, and yet ſpeak. O then ſtir up your ſelves to take hold of God, weep and make ſupplication.

Two things exceedingly diſcourage our ſpirits in prayer, great guilt in us and long delayes of anſwers from God: againſt both theſe, the Lord hath laid up encouragements and ſweet ſupports in the word, are we under great guilt? have we abuſed mercies? ſo did *Iſrael*,

Pſal.

Pſal. 106. 7,8,16,17,18,19,28. Yet mercy comes tryumphing over all their unworthineſs with a *non obſtante*, ver. 44. *Nevertheleſs he regarded their affliction when he heard their cry.* What though *England like Iſrael* be a polluted Nation: *yet Iſrael hath not been forſaken, nor Judah of his God: though their land was filled with ſin againſt the holy one of Iſrael*, Jer. 51.5. or doth God exerciſe your Faith and Patience by delaying the returns of Prayer? ſo that you are ready to look at your Prayers as loſt. See another Nevertheleſs, in that caſe to raiſe up your hearts and hopes, *Pſal.* 31.22. *I ſaid in my haſte, I am cut off from before thine eyes: Nevertheleſs, thou hear'deſt the voice of my ſupplication when I cryed unto thee.* Up therefore every one in whom is the ſpirit of Prayer, pour out your hearts before him in this time of common danger, your God will hear you: but if you are ſpeechleſs now, 'tis a ſad forerunner of death, and National ruine.

31 *COUNSEL.*

Prepare your ſelves for the worſt, that if times ſhould alter (for there are changes in the right hand of the moſt high) yet your hearts may not be turned back nor your ſteps decline from thoſe paths of Truth and Holineſs wherein you have been egaged.

O cleave to the Lord with purpoſe of heart, and when fiery trials come (whereof moſt ſerious and conſidering Chriſtians are in a trembling expectation) then do not baſely diſſert Chriſt in open [illegible] To do evil (ſaith *Metellus*) where there is neither pain n[illegible] is a ſie and common, but to do good in the face of [illegible] and truely noble. It was the ſaying of a Mart[illegible] *Though you pluck my heart out of my bo[illegible] the truth out of my heart.* O how is C[illegible] and your ſouls ſecured by your C[illegible] faſt what you have receiv[illegible] yet ſave your Crowns. [illegible] when hard put to it to [illegible] enemies, *Ego Martu[illegible]* 'worthy Preacher of [illegible] 'this Article, *viz.* Th[illegible] 'without works ſh[illegible] 'nor by the *Turk*, [illegible] 'and *Monks*, K[illegible] 'will they, nill the[illegible]

I much doubt the wantonness, scepticisms, and corrup-
tions of the Professors of this age, have so weakened the Authority
and Reputation of Religion in the World, that God will once more
call for Christians Blood to Seal his Truths, and convince the World
that there is reality in Godliness: And if it should come to that: I
even tremble to think what shrinking will be among Professors.
To prevent which; all that I shall adde shall be in these two words,
1. See the ground you stand on be good. I do not speak of the Cause,
for it is beyond dispute, the most glorious cause that was ever sealed
by the blood of any Witness: but of your *Condition*. O see that
be good also! look to it that you dye in, as well as for the Faith,
are you upon sure and safe grounds, as to your eternal state? if not
but that you be still dubious, it's time to make both sure and quick
work. 2. Stand your ground, he deserves to be hanged in ever-
lasting chains in Hell, that relinquishes such a Cause and such a Christ
on earth. Christian, I would fain know, how thou canst imagine to
close up thy life more honourably, or more comfortably, then by of-
fering it up in defence of the precious truths of Christ, against his
bold and blaspheming enemy? the very Heathens heated with love
of their Country have made many brave and bold adventures for it,
and will you shrink? *O take unto you the whole Armor of God, that*
Eph. 16. 13 *you may be able to withstand in the evil day; and having done all, to*
stand.

S.